1: L.n E-5 (1943) 1947 AE4 Lolo AE4

000 to designate mutual relationship. The system of kinship terms has been widely applied in field studies and analysis by anthropologists since Lewis Morgan with remarkably good results.

601 Lolo terms of address have all been listed in tables appended to this book. In order to avoid repetition, only Chinese translated terms are used in the text as a basis of discussion and analysis. The reader is asked to refer to these tables in the Appendix for all Lolo language forms and phonetic signs. Here, our first problem is how to differentiate Lolo kinship terms and to arrange them in different groups so as to express different kin relationships according to the actual social structure. Kinship groups can be generally divided into two categories: (1) blood kin, that is, relatives linked by ties of blood; (2) affinal kin, that is, relatives through marriage. As Lolo clan organization is patrilineal, the Lolo kinship system differentiates strictly between the paternal group and outer groups. Clan members have a set of relationships different from that of non-clan kin, and the two should not be confused. The accompanying chart of the Lolo patrilineal system and its related kinship terms will give the reader a clear understanding and a basis for the following discussion.

601 By referring to this chart it is possible to get a general idea of the Lolo patrilineal clan organization. From the Lolo
● 612 viewpoint, patrilineal blood kin can be divided strictly into two categories: (1) patrilineal clan group, called "agnates" in the Roman language; and (2) non-clan kin group, but related to ego by blood, called "cognates" in the Roman language. Among the agnates are two groups: lineal and collateral. Lineal kin includes ego's father, father's father, son, daughter, son's son, son's daughter, and others. Collateral kin includes father's elder and younger brothers, ego's brothers, sisters, brother's daughters, and others. The Lolo do not emphasize the difference between lineal and collateral kin for they consider both as basic groups in the patrilineal clan. Lolo clans have been discussed in the previous chapter. To restate it briefly, a clan is an enlarged patrilineal blood kin group that extends to the collateral group. It sometimes includes more than ten [Chart 1 and Chart 2 appear here] [29] generations and even tens of generations. All men and women of the same generation in the same lineage are considered ego's brothers and sisters since they are all members of the same clan. This points clearly to the emphasis the Lolo place on the patrilineal clan.

Among patrilineal kin there is a branch of non-clan blood kin, including father's sisters' children, sisters' children, daughters' children, and others. All these relatives

CHART 1 (Part 1)

Lolo Patrilineal Kinship System

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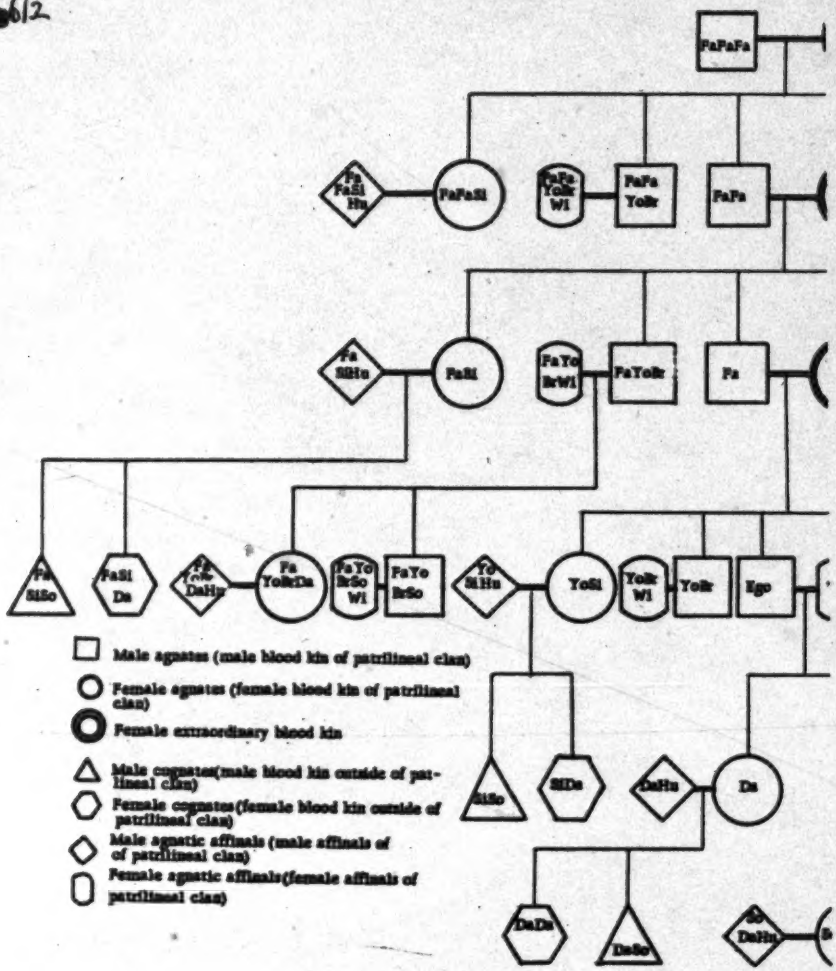

601
612

CHART 1 (Part 2)

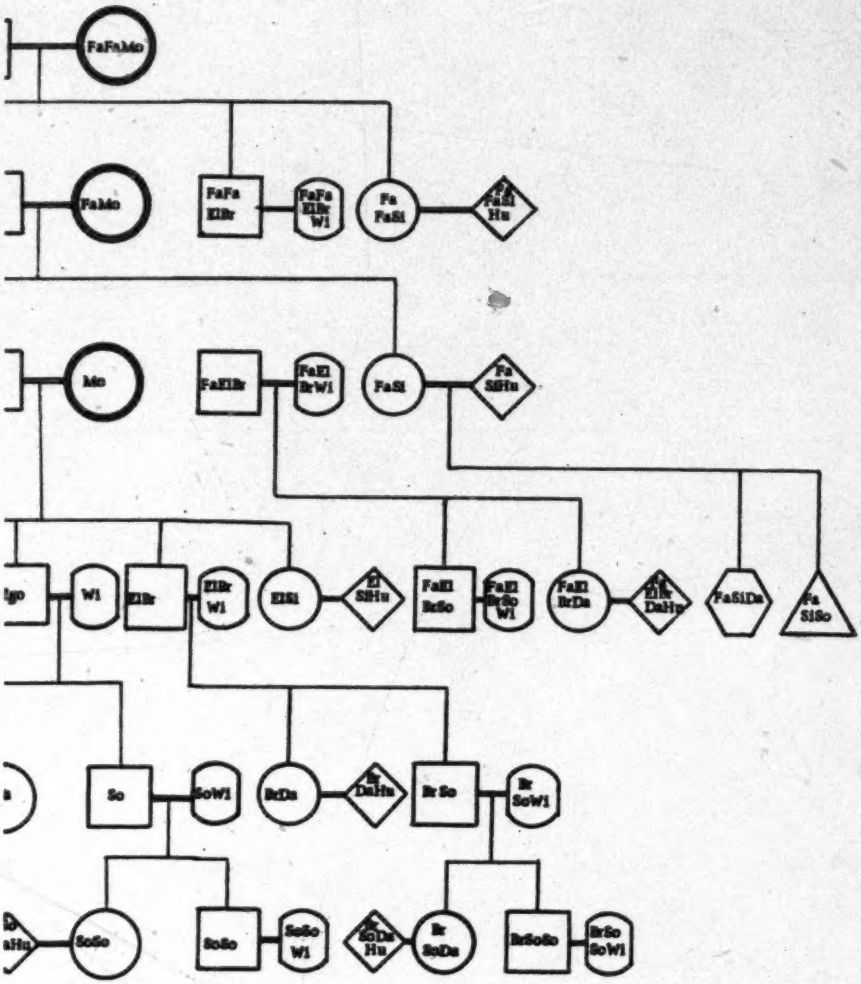

CHART 2 (Part 1)

Lolo Matrilineal Kinship System

601
●612

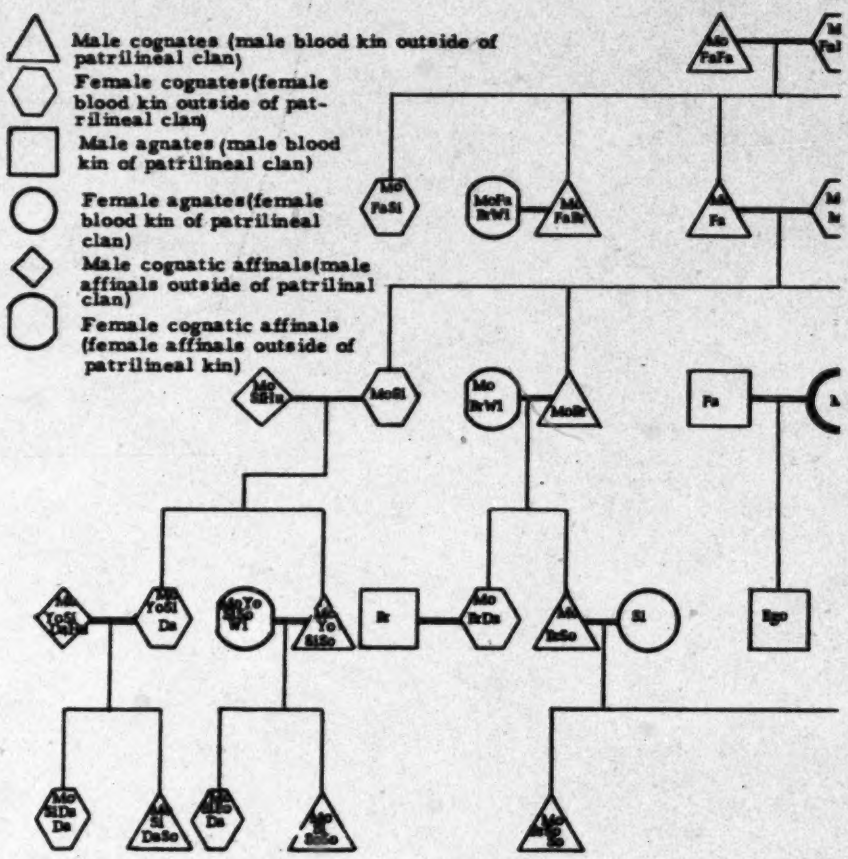

CHART 2 (Part 2)

601
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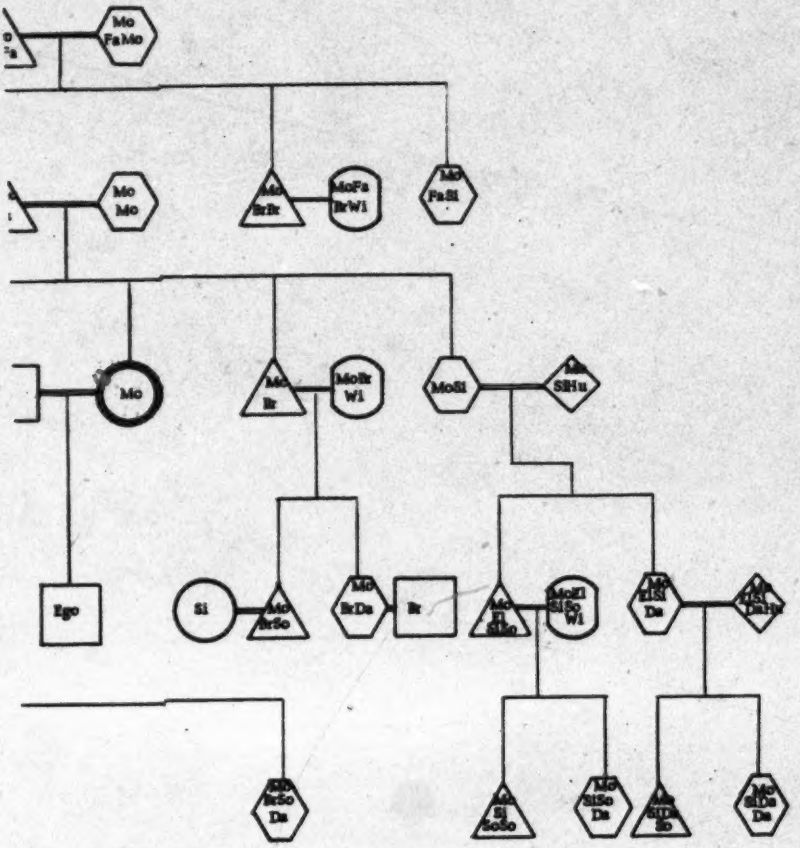

601 have ties of blood with ego, but they are not members of ego's
612 clan. Clan kin and non-clan kin differ in relationship as well as in mutual duties and responsibilities. Hence the Lolo have a well-defined distinction between patrilineal clan blood kin and non-clan blood kin.

The drawing of a kinship chart should represent not only the kinship system, but also all the different kin groups and their various relationships. In the first chart we use different figures to represent kin groups of different sexes, clans, and relationships. Two different figures are used for patrilineal clan blood kin: □ for males and ○ for females. In each figure is a term of address to represent a relative or the corresponding kin relationship. Non-clan blood kin is also indicated by two figures: △ for male members and ⬡ for female members. We would like to repeat here that only patrilineal blood kin are clan members, whereas non-clan blood kin, even though they trace their descent from the paternal line, are not clan members and belong to a different kin group.

Besides blood kin, the other main kin group is affinal kin. According to the nature of the marriage, affinal kin can be divided into three categories. (1) Relatives who have affinal relationships with patrilineal blood kin, that is, those who marry female members of the patrilineal clan, such as father's sister's husband, sister's husband, daughter's husband, brother's daughter's husband, and others; also those female members who marry into the patrilineal clan, such as father's brother's wife, brother's wife, son's wife, brother's son's wife, and others. All these are agnatic affinals. In the chart, ego's mother, father's mother, and grandfather's mother form a special group, as these three are all non-clan female members who have married into the clan and through these marriages are connected with ego by ties of blood. They are marked with double lines to show that they are different from the others. (2) Relatives who have affinal relationships with non-clan blood kin, such as father's sister's son's wife, father's sister's daughter's husband, sister's daughter's husband, sister's son's wife, daughter's daughter's husband, daughter's son's wife, and others. These relatives are cognatic affinals. In the Lolo language, this kin group [30] does not have special terms of address. According to Lolo tradition, all those who have conjugal relations with non-clan blood kin are also members of the patrilineal blood kin group, and as a kin relationship already exists among these patrilineal blood kin, no additional terms of address are called for. This point will be further clarified in later discussions of conjugal relations. (3)Relatives

601 through ego's marriage, sometimes called pure affinals. From
612 the male side, these include members of the wife's clan, such as her parents, her brothers, her brother's children, and others; from the female side, these are kin groups of the husband's clan. This subject will be discussed in detail later. All the above three categories of affinal kin are represented by the figures ◇ for males and ▯ for females. In this way, the different relationships between the three groups of patrilineal clan blood kin, non-clan blood kin, and affinal kin are represented by different figures. By looking at the chart, the reader can easily recognize and distinguish the different kin groups.

601 In the formation of Lolo kinship terms, some general principles deserve mention. First, the difference between paternal lineage and maternal lineage is the basic principle in differentiating the terms. In other words, kinship terms vary with lineage. Patrilineal kin groups have already been discussed, and matrilineal kin groups will be discussed later in detail. Secondly, kinship terms vary with sex. No matter whether it is blood kin or affinal kin, different terms are used for different sexes. Thirdly, generation rank is another factor in differentiating the terms of address. In the patrilineal clan, ego's father, grandfather, son, and grandson all have different terms of address. Fourthly, as lineal kin and collateral kin are differentiated, so are their terms of address. Thus, there are different terms of address for ego's father who belongs to the lineal group and ego's father's brother who belongs to the collateral group. There is the same distinction in the terms of address for ego's children, who are lineal, and ego's brother's children, who are collateral. Maternal relatives are not connected with the patrilineal clan but also belong to the collateral branch. The Lolo stress the distinction between clan and non-clan, but not the distinction between lineal and collateral. Fifthly, the Lolo emphasis on the eldest son's branch is an extremely unique feature. Without any age distinction, all children of father's elder brothers are addressed as elder brothers and sisters; similarly, all the grandfather's elder brother's son's children are addressed as elder brothers and sisters. On the other hand, the children of father's younger brothers and the grandfather's younger brother's son's children are all addressed, regardless of age, as younger brothers and sisters.

The terms in the chart are those of indirect address. Kinship terms distinguish between direct and indirect address. A term of indirect address is one which ego uses in indicating to others the relative referred to. For instance, [31] in talking